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## Kennard Now In Peiping

### Deported Missionary To Get New Post

Dr. J. Spencer Kennard, American missionary who was denied re-entry in Japan after 16 years' residence in that country because his presence would be "injurious to the peace and order" is now in Peiping awaiting a new assignment from the Baptist Foreign Mission Society.

It is now certain that Dr. Kennard will never return to Japan, his friends in Shanghai said yesterday, and it is expected that he will be assigned to a new mission elsewhere in the Far East in the near future. He went to Peiping a month ago after staying in Shanghai for several weeks.

Mr. Kennard and his family returned to Japan aboard the Asama Maru last October after spending six months furlough in America. On his arrival Kanagawa prefectural police refused to allow him to land, and later issued a statement charging him with "maintaining Communist thoughts" and "propagating an anti-war idea among the public."

Dr. Kennard admitted his interest in world peace, but vigorously denied any association with Communism.

# Fear Japan To Blacklist Missionaries

**Kennard Expulsion Is  
Seen Forerunner Of  
New Policy**

**PEACE ACTIVITY  
BELIEVED BANNED**

**U.S. Church Leaders In  
Nippon See End Of  
Their Careers**

Fear that the Japanese police may have a black-list of all American missionaries suspected of anti-war or labor sympathies is prevalent in connection with the refusal of police authorities to allow Dr. J. Spencer Kennard, Baptist missionary, to return to his home in Tokyo following a leave of absence in the United States.

This is according to information received from Tokyo and from articles published in various newspapers in the United States, where Dr. Kennard's case has been given some prominence.

Dr. Kennard was barred from Japan several weeks ago by the Tokyo police on the grounds that he was a Communist and a Pacifist. He remained aboard the vessel which brought him across the Pacific and did not embark until he arrived in Shanghai, where he is still a visitor.

## Missionaries Excited

It is stated Dr. Kennard's case has thrown a bombshell into the Missionary camp in Japan. American missionaries there do not expect to be deported, but many fear that their next furlough may terminate their careers in Japan.

One American report insists that they are not Communists or Communist sympathizers, but rather social work Christians of the type of Dr. Toyohiko Kagawa. The police draw a distinction between a man of this type and foreigners who go abroad on what the Japanese now consider the superfluous mission of giving Japan a new religion, the report continues.

An American newspaper makes the comment that there is no fear that any of the missionaries will run personal risk or find their freedom of preaching interfered with, but in the future they will have to avoid quasi-political activities, such as the propagation of peace or international idealism of the type represented by the Fellowship of Reconciliation and kindred organizations.

## Halcyon Days Past

It is further said that missionaries of all faiths, from the Latter Day Saints to the Seventh Day Adventists, will continue to preach freely their religious tents and teach English gratis, but nothing more. The halcyon days when they were warmly welcomed and might expect imperial decoration after a lifetime of work are finished, and those whose spoken thoughts are not in accord with the Japanese ideology will find the doors closed.

A number of younger missionaries are said to regard the police intervention as a shattering blow to the propagation of civic idealism. Many of the older missionaries hold that "preaching, teaching and philanthropy" sum up the missionary's whole duty and disapprove of all activities capable of arousing the ultra-sensitive political fears of the Japanese police.

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## Newsman Enters Joust With Japan Policemen

Remarks Made By Tokyo Police Chief Anent  
Foreign Resentment Of Police Methods  
Draws Sharp Retort From Hugh Byas

THE remarks of the chief of the Tokyo Police regarding foreigners and their deportment while in Japan, republished in this paper a few days ago, have drawn a retort from Mr. Hugh Byas, Tokyo correspondent of the New York Times. Mr. Byas, reading the officer's explanation of Japanese police "spy fever" and pronouncements regarding Mr. Kennard, who was not allowed to land in Japan after home leave and who is now in Shanghai, wrote a reply which will probably find a sympathetic echo among many Shanghailanders who have had personal experience with Japanese police during holiday trips.

The reply follows:

In the interesting interview . . . Mr. Ogawa, chief of the Foreign Section of the Metropolitan Police, discussed some of the causes of the friction which occasionally develops between foreign visitors and the police. According to Mr. Ogawa that friction is due to the foreigner failing to understand the reasons for the inquiries to which he is subjected. But one wonders if the police themselves clearly understand those reasons.

### Foreigner Puzzled

He says the police are puzzled by the fuss that tourists make over the examinations at the ports. The foreigner is equally puzzled to understand why such investigations should be thought necessary. Every traveler landing in a Japanese port comes with a visa furnished by a Japanese consul and duly paid for. He carries a passport containing all the information that is legally required. Why, then, is it necessary to subject him to a long interrogation at the port? And why, after he has answered all the questions at Kobe, should he be required to answer another series at Yokohama? Might not one such examination be regarded as sufficient and the traveler, once scrutinized and admitted, left alone to enjoy himself?

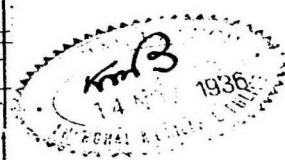
Tourists, it seems, are sometimes aged 2 at one inn and 40 at another, which Mr. Ogawa thinks such a poor joke that he sends a policeman to admonish them and perhaps fine them. Is not this an example of making mountains out of molehills? What does the exact age of an adult foreigner matter to the police? If they like to keep that unimportant information to themselves, why not let them?

### Ask Many Questions

Much of the friction is caused by the fact that officers who question passengers do not confine themselves to the particulars the law requires, all of which (including age) are stated on the

passport. They enter into rambling interrogatories about his past life or his future intentions or his political opinions, and the tourist does not understand such peculiar questions. He thinks he is being treated as a suspicious character and he becomes angry—which is the worst thing he can do since it often leads to the "problems" which Mr. Ogawa regrets. When tourists are told they need not be alarmed at such questionings, it might be remembered that there have been several cases recently in which foreigners have had painful experience of the "third degree" methods which have been censured not by foreign critics alone but by Japanese judges from the bench.

Japan is preparing to invite all the world to her shores. The visitors should take back impressions of a lovely land and a kindly people. Too often that impression is spoiled by the alarm and irritation caused by questioning which seems to show that the visitor is regarded as a suspected person, or a Communist, or a spy. Of course, if the visitor has the patience which Mr. Ogawa recommends he will have no trouble except some irritation and loss of time. But why irritate him? Why waste his time? What do the police get in return for all the trouble they take and give? Have they ever caught a spy? Have they ever confiscated a photograph for which any foreign Government would give five sen? I suggest that if these questions were honestly asked and answered much of the police energy now wasted on catechising visitors would be released for its legitimate work of repressing crime.



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## Kennard Again Attacks Police For Disbarment

### Bases For Exclusion From Japan Hit By Missionary

The refusal of Tokyo police to review his case and admit their error in charging him with Communistic principles is little short of ridiculous, Rev. Spencer Kennard, Baptist missionary who was refused permission to return to Japan last month, told an interviewer yesterday.

"The chief of the foreign section of the Tokyo police is funny," Dr. Kennard said. "I shall not accuse him of being guilty of wilful misrepresentation. Nor is there any personal feeling against him on account of his weird behavior, for he is himself the victim of a psychosis which characterizes much that emanates these days from Tokyo. But if Mr. Ogawa, as chief of the foreign section of the Tokyo Metropolitan Police, could realize what a laughing stock he is making of himself and of his Government, he would commit harakiri."

"It is easy to reply to the renewed charge made against me. But it is not with any hope of being able to convey facts to Mr. Ogawa. He and many of his associates in the government of Japan today live in a different world, thoroughly immunized to any facts that do not suit them."

"Least of all could one expect those who suffer from, such a pathological condition to see them-

selves in the wrong or to retract their statements."

"I reply out of duty to my dear friends in Japan. They are representatives of the true Japan which I shall ever love and which is now being threatened with terrible catastrophe by a mania in high places."

#### Statement Laughable

"Mr. Ogawa is reported by the Japan Advertiser to have said:

"The objection to Dr. Kennard is not that he is a Christian, a peace worker and an anti-war exponent, but that the peace activities with which he has been connected here have all been under Communist auspices, for which... ample proof exists."

"Of the so-called 'ample proof' as released to the public I managed to obtain an official copy after much persuasion."

"Analyzed, it seems to contain six charges, five of which are utterly false and the sixth an indiscretion into which anyone zealous as I am for peace might blunder. Yes, I did on one occasion back in the summer of 1933 attend a meeting in Tokyo in the interest of peace which included among its various sponsors the Third International. This is what Mr. Ogawa refers to when in this new communication to the press he says 'Dr. Kennard himself has admitted to the police his connection with peace activities which they have found to have had Communists in the background.'"

#### Others False

"Positively every other statement made concerning me is false. If one were dealing with a competent person one would call it brazen-faced lying. They are so utterly proposterous that one is torn between laughter and tears for the great and noble nation that is now preyed upon by a dreadful disease which menaces its people with terrible calamity."

"Does Mr. Ogawa really mean to expect people to take him seriously when he tries to pin the red label on me on the ground of having once talked with a man out of favor with the police, whose very name and the incident I had utterly forgotten? He gave as one of the ample proofs of my dangerous character a close friendship with a certain Alexander H. Buchman who was allegedly deported from Japan. When first I replied to this charge I said I had never even met such a man. Later I learned from a press notice here in Shanghai that the person in question did meet me once, and he or the person who accompanied him, chatted with me during the space of about 10 minutes."

"Again, does the worthy Mr. Ogawa really expect persons to remain serious when they learn that another one of these 'ample proofs' of my being 'associated with Communistic elements' is membership in The Fellowship of Reconciliation? These are fair samples of a mind to be found in high places Japan today."

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See + pass to Rev.  
D. H. 2

# Ousted American Missionary Makes Plea For World Peace

**Dr. Kennard Delivers  
Address At Com-  
munity Church**

**HOPES TO UNITE  
F. E. CHRISTIANS**

**Letters From Wife In  
Japan Believed Being  
Held By Censors**

A forceful plea for peace in the Far East and throughout the rest of the world was made here last evening in an address given at the Community Church by Dr. J. Spencer Kennard, American missionary who was refused entry to Japan recently on grounds of being a Pacifist and of harboring Communist beliefs.

Dr. Kennard told his listeners that if the world is to see a repetition of hatred unleashed such as was seen during the World War when men who believed in the same God slaughtered each other in the fields of battle the church might as well "quit business."

The speaker said that he realized that from the standpoint of militarist psychology this might be most injurious to the moral of fighting men. Dr. Kennard also added that credit should be given to the militarists in Japan who have been able to see this fact.

**Hopes To Unite Christians**

Dr. Kennard said that in spite of his recent experience in Japan he still feels that every effort should be made to bring the Christians of the Far East together.

The keynote of the address was built around an anecdote that Dr. Kennard related to his listeners. He said that a friend of his had once asked Charles Beard, the eminent American historian, just now long it would take to write down everything he knew. Beard's first reply was that it would take one week.

After some thought, however, he retracted his first statement and said that it would take just one day. On further consideration he cut the time down still further and told his questioner that he could write everything down in a few sentences: "Whom the Gods would destroy they first drive mad; The wheels of the Gods grind slowly but very fine; The insect fertilizes the flower which it kills; The stars shine brightest when the night is darkest."

Dr. Kennard related these ideas to problems of peace in the Far East and through the world today.

**No Letters From Wife**

During the course of a brief interview obtained here late yesterday afternoon, Dr. Kennard stated that he had heard nothing further from Japan regarding his case. He has not heard from his wife and daughter there for nearly 12 days, although he has written them on an average of every other day.

Dr. Kennard states that he feels sure their letters to him are being withheld by the censors. He added yesterday that he does not mind in the least having the censors read his letters but he is rather interested in knowing how his family is.

Apocryph of his position he related to his interviewer a recent incident in Korea when an American missionary wrote a letter to her mother stating she could not say everything she wished to because her letters were censored. Dr. Kennard said that the next day a policeman appeared at the door.

"You had no right to say that," he said. "Your letters are not censored."

The missionary told his interviewer yesterday that he feels that the Japanese have branded him as a Communist because of his pacifist activities. Pacifism does not make one a Communist, Dr. Kennard remarked.

"Communists and capitalists alike brush their teeth," he mused. "Just because they agree on the necessity of brushing the teeth does not make them compatible in all things."

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SHANGHAI MUNICIPAL POLICE.

File No. S. E. D. 7574

S.2, Special Branch.

REPORT

Date October 26, 1936.

Subject..... Dr. J.S. Kennard, American Missionary, denied entry into Japan.

Made by D.S. Pitts Forwarded by J.B. Leno

Dr. J. Spencer Kennard, American missionary of the American Baptist Foreign Mission Society, arrived in Shanghai on the s.s. Asama Maru on October 20, 1936, after having been refused permission to land in Japan by the Kanagawa prefectural police, on the grounds of maintaining communist thoughts and propagating anti-war ideas among the Japanese public.

Dr. Kennard, who is now staying at House No.10 University of Shanghai, Yangtsepoo, is universally regarded as a leading authority on the origins of Christianity and early Christian teachings. He is a graduate of Harvard and obtained his Doctorate of Philosophy at Yale, later continuing his studies at the University of Paris, where he was successful in obtaining a degree in literature. An accomplished and fluent linguist, having a perfect command of many tongues, Dr. Kennard served with the Y.M.C.A. during the world war, doing relief work in the allied and enemy prison camps. It was during this period that Dr. Kennard realized the futility of war and decided to take up pacifist work in earnest.

In 1920 he went to Japan as a representative of the American Baptist Foreign Mission Society and since that time, apart from furloughs, has resided entirely in that country, where he has formed friendships with many of the leading business men and politicians. Mrs. Kennard, considered an eminent professor of English, has for many years even taught English to the children of certain of the princes of the royal blood.

Dr. Kennard admits having taught pacifism in Japan but for many years has realized that such teachings are incompatible with the Japanese psychology. Accordingly he has endeavoured to inculcate his ideas under the form of international friendship,



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SHANGHAI MUNICIPAL POLICE.

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and in this connection sponsored the "Christian Graphic", an illustrated publication which, until it was compelled to terminate its activities by order of the Japanese authorities, enjoyed a large circulation among persons and countries connected with the peace movement.

Dr. Kennard is also a member of the "Fellowship of Reconciliation", which is an anti-war and pro-pacifist movement popular among liberal missionaries, and which was inaugurated during 1914-1918 by British and American conscientious objectors.

Dr. Kennard emphatically denies that he is a communist, but asserts that in common with all liberal minded men, he is extremely interested in the Soviet and even goes so far to say that many of the changes brought about in present day Russia are not only an improvement upon the old Tsarist regime, but of benefit to the world. Particularly does he refer to the pacific nature of the Soviet's fighting machine, which he feels sure will never be employed for attack but solely for purposes of defence. Dr. Kennard admits that he has attended a few meetings in Japan sponsored and attended by nationally known radical authors and writers but in spite of this, he does not necessarily share their views. Occasionally these self-same radicals attended his house when "discussion parties" of a pacifist and international-friendship nature were held. Dr. Kennard avers that he now realizes that his movements must have been watched for many years and details of his life have been brought to his notice of which he himself was not aware. His meeting with A. H. Buchman, who was also deported from Japan, indicated the lengths to which the Japanese police went in having him watched, for the matter had passed from his mind many years ago, the

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whole incident consisting of a casual introduction and a meeting of not more than ten minutes.

Asked whether he considered his treatment by the Japanese Police as unwarranted, Dr. Kennard replied by stating that he wished to blame no one for what had happened, but was of the opinion that the entire police body was too much interested in details and petty things, thereby losing sight of the essential points in any movements or activities of importance.

Questioned regarding his future plans, he stated that he had already made representations to the Japanese Y.M.C.A. in Shanghai and to the Japanese Consulate-General here, requesting a rescindment of the order by which he was denied re-entry into Japan. He felt sure that it was only a matter of time before he was permitted to rejoin his wife and child who are still in Japan, they having been permitted to remain there for another six months in order to place the family's personal and domestic affairs in order.

Dr. Kennard also volunteered the information that should he be compelled to remain in Shanghai, there would be every probability that he would sponsor a tri-lingual publication (English, Japanese and Chinese or French) the aim of which would be to promote and maintain international friendship on a basis of peace.

The only things that remain undisputed in the allegations against Dr. Kennard, a veteran of sixteen years of missionary endeavour, appear to be that he is a sincere Christian and that he does not favour war.

Born at Ossining, New York, on April 28, 1890, Dr. Kennard is in possession of U.S. Passport No. 288 issued at Tokyo on

SHANGHAI MUNICIPAL POLICE.

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June 19, 1935.

It is not believed that Dr. Kennard will cause the local authorities any trouble, but any of his activities of interest from a police point of view will form the subject of further reports.

*Da Silva*

D. S.

D.C. (Special Branch).



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# Friends Take Up Case Of Dr. Kennard

**Making Effort In Japan  
To Effect Re-entry  
Of Missionary**

**STATES STAND AS  
ACTIVE PACIFIC**

**Was Y.M.C.A. Worker  
For Both Sides In  
World War**

With the hope of bringing about a change of sentiment on the part of the Japanese authorities, the friends of Dr. Spencer Kennard, American missionary who was denied entry to Japan on charges of being a pacifist, are making every effort to present his case through the proper channels, according to a cable received here yesterday afternoon.

The message received by Dr. Kennard gave little information as to what had been done or as to what the prospects of a favorable outcome will be. For the time being Dr. Kennard is staying with friends at the University of Shanghai to await further developments.

Interviewed here yesterday by a CHINA PRESS representative, Dr. Kennard frankly admitted that he was a pacifist and even went so far as to relate some of his past history in connection with the movement which is considered extremely dangerous in certain parts of the world.

## Militant Pacifist

Dr. Kennard is recognized as a militant pacifist in the United States, having been connected with the movement for some years. After he graduated from Harvard University he took post graduate work at Yale, where he obtained his Ph.D. He later studied at the University of Paris and obtained a degree of Litt. D. at that institution.

The visitor told his interviewer yesterday that he served in prison camps during the World War in both Germany and with the Allies. He was with the Y. M. C. A. and was allowed access to camps on both sides of the lines through reciprocity agreements. This gave him an idea of the futility of warfare which he has been able to retain through the years.

After the war he went to Japan and took up pacifist work in earnest in connection with his association with the American Baptist Foreign Mission Society. In 1924 he swore to dedicate himself to the cause of pacifism with a renewed fervor following a family tragedy.

His association with the Christian Graphic, a publication founded on pacifist principles, brought him to the attention of the Japanese authorities on several occasions, and the paper was suppressed last year during his absence from Japan. Dr. Kennard states that he has always worked on the theory that it is impossible to preach pacifism in Japan but that it is possible to preach international friendship.

## Won Popularity

As Editor of the Christian Graphic he won widespread popularity among individuals connected with peace movements in various pacific countries and the magazine had a circulation of about 30,000 copies.

At one time Dr. Kennard was mildly rebuked in Japan for publishing an article entitled "What the War Did to My Mind" in a large American magazine known as The Christian Century. He was also warned when he published a second article in the same periodical entitled "If War Is Sin." In connection with this second composition Dr. Kennard was informed that he had no right to raise such a question.

Dr. Kennard also admits that he has been a member of an organization known as the "Fellowship of Reconstruction," which is popular among liberal missionaries in Japan and elsewhere. This was started during the World War by British and American conscientious objectors.

In commenting on his recent experiences in Japan when he was refused entry to the country, Dr. Kennard said that those aboard the Japanese vessel had been most friendly and sympathetic, but he failed to make the same comment about the police who greeted him.

The visitor told his interviewer that he had asked the authorities to examine his luggage with the greatest care and he also offered to subject himself to close verbal scrutiny.

It is not known how soon his case will be decided upon by the authorities. Dr. Kennard has been a resident of Japan for the past 16 years and was making that country his permanent home, having purchased property there and made many friends among the foreigners and Japanese resident in the country.

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# Missionary Is Denied Right To Land In Japan

**Dr. Kennard Forced To Come Here After Return From U.S.**

**IS LABELED 'RED' BY NIPPON POLICE**

**'Friendship' With Buchman Puts American On Taboo List**

Denied entry to Japan on a charge that his presence in the country would be injurious to peace and order, Dr. J. Spencer Kennard, an American missionary, arrived in Shanghai yesterday aboard the liner Asama Maru accompanied by his wife and daughter.

Dr. Kennard is of the American Baptist Foreign Mission Society and has been in Japan for about 16 years. He is well-known through the articles he has contributed to various publications in that country. In June last year he sailed for the United States on furlough, accompanied by his family.

On returning to Japan several days ago aboard the Asama Maru, he was denied entry to the country by the Kanagawa prefectural police, who charged him with being a pacifist and of having Communist leanings. Consequently he remained aboard the vessel and has come to Shanghai until some further decision is reached in the matter. He is staying with friends at the University of Shanghai.

**Issues Statement**  
On his arrival here yesterday Dr. Kennard issued the following prepared statement:

"I have no criticism to make of the Japanese Government in this matter. It could not but have acted as it did upon the basis of the supposed facts presented to it by the Foreign Section of the Tokyo Police Department. The higher officials of the Foreign and Home Departments of the Government deserve rather sympathy, having been placed in an exceedingly embarrassing position by the inefficiency of their subordinates.

"The effort of the Police Department to pin the red label on me is based on the following charges against me which they have released to the press:

"1. I am a close friend of a certain American journalist named Alexander H. Buchman who was deported from Japan as a Communist. However, I never even met the gentleman, so far as I am aware. His very name is unknown to me. I am curious to know how such a yarn can have originated.

"2. The Fellowship of Reconciliation, of which I am a member is called a Communist organization. In last month's issue of the fellowship monthly magazine there is a tabulation how the members are planning to vote in the present election, we should throw light on how 'red' is this organization. As pronounced pacifists it was but natural that about one-half select that candidate with the most pacifist views. Norman Thomas. The remaining half split their vote between Landon and Roosevelt. There were about five votes each for Browder and Lemke. Thus the Fellowship registers approximately 99 1/2 per cent non-Communist.

**Denounces Communism**  
"3. I am accused of 'maintaining Communist views' prior to coming to Japan the first time. As a matter of fact I was conducting daily meetings in the streets of New York under the auspices of the Evangelistic Committee to fight Communism. Persons acquainted with me know that I was very bitter in these denunciations of Communism.

"4. They charge the peace journal of which I was editor, The Christian Graphic, of having propagated anti-militarist principles from the 'Communist standpoint.' One may as well charge the entire Christian movement of being Communist because certain humanitarian ideals have points of similarity. As founder and chief news contributor to this paper I did my best to build sentiments of friendship for other peoples in accord with the teachings of Christ.

"Of course we did not leave the gospel of good-will to mere sentimentality but so was mere common sense and also a moral obligation. To accuse us of being 'red' for such realism imperils also every other Christian enterprise which tries to get at the root of modern social ills.

**Statements False**

"5. They say I was only prevented from going as a delegate to the conference on peace in the Far East which was to have been held in Shanghai in Sept., 1933 through the action of American officials. Both statements are false. I was never named as delegate to such a conference. As to the American consulate placing barriers in my way, it on the contrary lent me every assistance and prepared a passport for me. It was entirely of my own free will that I gave up an idea that was entertained for several days of making this the occasion for a trip to China which I had long been planning.

"6. They say I attended a peace meeting in Tokyo that same summer which like the one contemplated in Shanghai had Third International approval and undoubtedly a certain number of Communists participating. That statement is correct. But it is the only correct statement made concerning me. It is rather late to be bringing up this indiscretion which occurred three years ago as cause for barring me from Japan. I am an old resident and a property holder. Japan is my home.

"In view of the charges being nearly all grounded on errors or misunderstandings, I am confident that the order barring my entry into Japan will be rescinded."

Dr. Kennard was met on the Asama Maru by Mr. W. Robert Taylor, of the American Baptist Foreign Mission Society, whom he accompanied ashore.

**Police Reasons Given**

The Kanagawa prefectural police gave out a statement to the press on the arrival of Mr. Kennard in Japan stating their reasons for refusing him permission to land. This statement follows in part:

"Maintaining Communist thoughts prior to his coming to Japan about 10 years ago, he has been connected with the Fellowship of Religion, an organization advocating an anti-war principle, and has been engaged in propagating an anti-war idea among the public.

"Following his arrival in Japan, he was in close contact with an American by the name of Alexander Hassler Buchman, who was deported from Japan in August, 1933 because of Communism, and continued his activities for Communism."

"In the summer of 1933, when the Shanghai peace conference was about to open at the instruction of the Communist International, he organized a peace friendship society in this country to back the movement, and he himself was to attend the gathering as a representative, though his departure was prevented by intervention of American officials.

"He also utilized a Christian publication, the Christian Graphic, of which he was editor, and concentrated in propagating anti-war and anti-militaristic principles from the Communist standpoint. This publication was suppressed on November 29 of last year under the publication regulations."

"The Mr. Alexander Hassler Buchman in question, who was for three years a member of the staff of The China Press and is now associated with a local news agency, laughed at the story yesterday when interviewed.

**On "Secret Mission"**  
"Of course," he said, "in Japan I was on a very, very secret mission, representing Hitler, Mussolini, Father Coughlin, Stalin, the Pope, James Joyce, Roosevelt, Frank N. D. Buchman (I hope he is no relative of mine), Herbert Hoover, the Daughters of the American Revolution and the Anti-Vivisection Society."

"Some persons, including a local authoress, declare that I am to this day really a Japanese agent in disguise, but I never investigated his charge, as still others insist that I am an anti-Japanese agent."

"But seriously—I met Kennard once in Japan, having accompanied a friend who paid a call at his home. My 'close contact' with him consisted in this 10-minute meeting. I was not deported from Japan, on a charge of Communism or on any other charge that I know of. I was forced to leave because my one-month transit visa had expired."

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